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THE LIVING DEAD

A lecture given at Serenity Spiritualist Church on May 7, 1972 through the Mediumship of Richard P. Goodwin.

Thank you Mr. Chairman, platform workers, members and friends. As our chairman said it has been the policy here on the first Sunday of each month to present a subject of discussion

and a question and answer period following.

Those of you who are familiar with our church are well aware that the workers in this church are requested not to prepare any subject matter for what they're going to speak on because in so doing they only obstruct the flow of the spirit of spontaneity, and so it was a few months ago that this topic was given to

us entitled 'The Living Dead'.

Now many will understand just from that title that we're going to speak on those who have left the flesh, but that is not wholly what this discussion is about. We understand the dead, one who is dead, is unaware. We may be dead to the knowledge that man has landed on the moon or that there is a new invention for the betterment of mankind. That which we are unaware of, we are dead to; and so it is that we're speaking this morning on The Living Dead.

The dead, good friends, are not all in this so-called world of spirit. So many of the dead are here yet in the flesh. It is beyond a shadow of any doubt our divine birthright to be aware of the dimensions in which we truly live. So many people are unaware or dead to the demonstrable truth that telepathy is an absolute science. So many times in the course of our day we have thoughts of things, we have impulses and disturbances within our mind. How many amongst us question from whence cometh this thought? No, we usually take it for granted that we are the originators of that thought - little realizing that the thought may have come from another, for to mind communication, distance is of no import. In conducting the first classes to be given publicly on spiritual awareness techniques in this church last Thursday evening, it was indeed pleasing to note the sincere students who became, from personal demonstration, aware of thoughts in their minds that were being sent

by other groups of students. This is happening to us all of the time. Whether or not we are consciously aware of these influences does not change the absolute demonstrable fact that these influences have an effect upon our lives. I have heard some people say, "I'm not influenced by anything outside of myself. I put a divine protection around and about me!" My good friends, we are but receiving sets and receiving all types of transmissions, because we have yet to find ourselves; why have the philosophers said, 'O man know thyself and ye shall know the truth and the truth shall set you free'? How much time are we spending in our day to day activities to know ourselves? Our minds are so cluttered and entertained with what everyone else is doing because it does not meet ofttimes without petty approval. How can we be free my good friends, as long as we're concerned with what everyone else is doing? Have we reached such a stage of spiritual illumination that we can become the judge of another's acts and activities? Have we become so great while yet in flesh? Does not that type of thought of prejudgement, of knowing what is right for everyone but ourselves, is that not a demonstration indeed of the living dead? Dead to understanding, dead to consideration, dead to reason, dead to logic and even dead ofttimes to hope.

We do not in this church, in any way, mean to judge or to be concerned with what those souls who enter these doors do or do not with what they have received. There is a divine power that holds all things in space and when one makes the effort to touch that divinity, they know that God, Infinite Intelligence, call it what you will, is over all things at all times. A wise man once said, 'manifest the divinity within yourself and all things will be harmoniously arranged around you'. How, good friends, can we have peace and joy when we spend so much of our time in concern with what others are doing or not doing? When we and we alone become the living light, when we express that divinity within ourselves, thought of what others are doing will no longer entertain our mind. We're all here to serve a purpose, to be free, to share the light that we have received. but he who shares the light, be it a true light, does not dictate what another must do with it.

When we give what we have to give and we care less what the people we have given it to do with it, then we shall be free - free from the fruits of action. What is it we must ask ourself that attaches our mind to our actions? What is it that is concerned with what someone does with the effort that we have given? If we have made our effort from the dimension known as brain, self or ego then indeed are we concerned with what another is going to do with it. But, if we have become the channels for the light to flow then we will be the servants of the light, and we will not be concerned with what comes out of it. What is it within us that thinks it knows more than the infinite intelligent power known as God or Spirit? What is it within us that thinks we know more than the power itself? Think, my good children, and be free. But we cannot be free, we cannot awaken, we cannot be alive until we find the spark within ourselves.

Surely we know that we are not here to suffer, we are not here to struggle, we are not here to experience grief and sorrow and lack and limitation. Who or what is it that does that to us? Surely it is not a God of Love, it is not an infinite intelligent power, but indeed if we think we will know. We do it to ourselves. Man and man alone is his own best friend and man and man alone is his own best friend and man and man alone is his own worst enemy. So let us be a good friend to ourselves, let us look at our own light and in so doing then we can walk in the light.

When we seek what another has we are turning the back, our back, on what God has given to us. Not everyone in this world is meant to be a musician or a mathmatician or a medium, but we're all meant to be. Let us find that within ourselves. He who seeks to save the world shall lose himself because he has not sought to save himself.

Thank you friends.

If there are any questions on this morning's discussion you may feel free to raise your hand and ask them. If there are not, then I'm free to sit down and rest, and that means surely I would have merited that. So if you have any questions please raise your hand.

Q: Is there any time when one has to sit in judgement for the courage of their convictions? I mean, if they have a conviction that does not meet with others, does not one have to judge what is right in the situation not only for themselves, but for those around them?

A: That is a very interesting question in regards to judgement in order to sustain or maintain the courage of one's convictions. And in reference to your question I should like to say, the understanding of this church and Spiritualism is the laws of merit; that whatever happens to us is caused by us, that as water reaches its own level by its own weight, that like attracts like and becomes the law of attachment. It is also the teachings to be in the world and not a part of the world, to be with a thing and not a part of the thing, that way through that demonstration we are ever free wherever we are under any condition or circumstance.

It is when we entertain the thought that we know, by the principles that we have established for ourself, what is right or wrong for another or group of people that we become these great judges. Now, it is stated that he who judges shall be judged and how just such a law indeed is. If we entertain that we have a principle that is right for us and being right for us it is right for the rest of the world, especially for our friends and our relatives, especially for the religion we have adopted, especially for the schools which we send our children to, then indeed we are treading on very deep, deep water.

Man is responsible to himself and to all his creations, but when man permits his principle or principles to become the law of the land for everyone to abide by then we are no longer being true to the law of spiritual responsibility, responsible to the light that we have received. The only way that I have found that we're ever going to be free is to live in accordance with the highest light that we are able to receive and to leave each and every individual free to follow the light that they have received.

Now, unsolicitated help is ever to no avail and so it is, those who are seeking and thirsty shall go to the river of water to drink. It is not our responsibility to take the water to them and try to pour it down their mouth. If we have found a river, our responsibility obviously is to share our awareness of where it is. It is not our responsibility to tell everyone we meet that you must drink of this river because it has done so much for me, because what is pleasure to one at any given moment is pain to another.

The form is evolving, the soul is expressing itself through

a multitude of forms and a multitude of dimensions. We cannot be free in flesh or out of flesh if we dictate what is right for another.

Thank you. Did that help with your question?

Are there any other questions before we finish? Thank you friends, thank you kindly.

ANSWERS TO

Ever-Recurring Questions From the People

By Andrew Jackson Davis

THE SOUL AS DISTINGUISHED FROM SPIRIT

QUESTION: "I perceive you make a clear distinction between the soul and spirit of a man. If you will define the soul as distinguished from a spirit, to the understanding of an unspiritually minded man, you will confer a favor upon one who has been by the phenomena of spiritual manifestations, so far converted from "infidelity" as to entertain strong hopes of a rational immortality."

Answer: You can easily comprehand the philosophical difference between "soul" and "spirit." But it will be first necessary to fix firmly in your understanding the structural facts on which we predicate the distinction. We will explain:

It is correct to say that a man is a two-fold or dual individuality—compounded, in general terms, of Body and Soul. By "Body" we mean everything physical; by "Soul," everything mental or spiritual. But suppose, after a close and conscientious analysis and classification of these two grand counterparts of man, you should find several subdivisions, or

a "wheel within a wheel" — what would you do? You would do what we have done; and what is always natural—viz: Make a more particular statement of the structure, and give a name appropriate to each counterpart or subdivision. Finding man's body animated by a "soul," which, in every attribute and property, is the same as the motion, life, and sensation of all lower organizations, and that this "soul" was the cause of all corporal sensations and propensities, we said: "There must be in man something deepest, more interior, and higher, than this 'soul' of the external organization."

Obeying the lead of this conclusion, just as the astronomer discovered a new planet by the faultless logic of legitimate induction, we approached the presence of the deeper life, and, because of its inexpressible superiority to the elements of physical sensation, we called it "spirit." But we have met persons, who, while adopting this classification, prefer to transpose the terms—employing the word "soul" as expressive of the centermost of man's mentality, and "spirit" as the part that animates the physical structures. We have no controversy with terms; only it is certainly more convenient for many minds, of one faith, to speak the same language— using the same words to convey the same meaning; for thus much misunderstanding may be avoided.

Having been led by the light of reason to infer the existence of a still more interior principle to man's being, we entered clairvoyantly and interiorly upon the investigation, and the result was the announcement of the distinction between "soul" and "spirit," to which our correspondent refers. In brief, then, the human structure is trifold instead of dual, and there is as much difference between "soul" and "spirit" as there is between the body and the soul. The "soul" is compounded of all the motive forces, life-principles, and sensational elements which may be found, to a greater or lesser degree of perfection, in all the lower organizations of matter. But the "spirit" is the divine part—the essence of all motion, the master of all life, the lord of all sensations, and the immortalizing crown of all intelligence in man. "Spirit" is the fountain of every sublime Aspiration—the flower of immortal fragrance in the middle of the heart of man's life—the indwelling "image and likeness" of whatsoever is holy, beautiful, lovely and eternal. "Spirit" is the source of Love and Wisdom-"soul" is the source of passion and knowledge. "Soul" is the life of the outer body,
—"spirit" is the life of the soul. After physical death, the soul
or life of the natural body becomes the form or "body" of the
eternal SPIRIT; and hence, in the Spirit Land, the spirit is
surrounded by the physical imperfections of the "soul." But
the soul (or spirit body) is ultimately purified by the "spirit,"
which is King.

SPIRITUALISM: The Religion of Self-Mastery

Becoming A Spiritualist

By H. Gordon Burroughs

Do you realize that you have access to the spiritual world, that you may become communicators with the highest forces in that world? Do you realize that you may reach out into yonder sphere and listen to the voices of those archangels and sainted ones who have lived, as you have lived, from time immemorial, but who have now risen to that state in which they occupy the high places as invisible teachers of the human race? Do you realize that you may at any moment through self-culture, through the adjustment of your individual ideas, hopes, and longings so attune this physical temple of yours that you may hour by hour walk hand in hand with those angelic friends? Remember that there is no one movement which has sole access to that spiritual world. Masters are universal and come to whomever wills; and whosoever knocks on the door may have it opened to him. The Masters are only waiting until the student has made the approach; and when the student has reached them, they, the Masters of Light, appear to guide the faltering footsteps over the pathway of life.

Know that if you vibrate in mind upon the plane of consciousness in which the Masters are functioning, they will manifest unto you; but they are not going to be with you if you come down to a mediocre manifestation of phenomenal investigation,

because there is nothing there to attract them, there is nothing for them to give you, and there is nothing for you to get under those conditions.

The human mind, objectively, is a peculiar machine and we live and function on a peculiar plane of physical activity. Fear has been the predominant factor that has ruled the human race for thousands of years. Even our religious systems have inculcated fear in the hearts and minds of the human family. As a result, we have been surrounding ourselves with fear and have thus attained a fear complex.

But there is a remedy for this condition and it is this: when the individual, in spite of all these suggestions which have been given to him and have become a part of his life, is able to assert his own individuality and the real I begins to function, he then stands at the crossroads and begins to analyze, segregate, and classify all that which rises from objective fear and that which comes to him from his advanced spiritual consciousness.

Spirtualism teaches man responsibility—personal responsibility. It teaches that one makes one's happiness or unhappiness as one obeys the law. There is no argument there, no matter what one's beliefs may be, because we know full well that if we disobey we suffer and we pay. All the time, however, that we are attempting to construct, we are tearing down this body of ours when we hold ill-will, envy, and other destructive attitudes. We bring about conditions ourselves. This law applies to every walk of life; it applies to everything that we do.

Spiritualism is the religion of self-culture, the religion of self-building, the religion of self-attainment, the religion of self-mastery. Through constructive thinking, we attune our minds and bodies to higher vibrations. Thus we find the Kingdom of Heaven and its peace where all things, because of our atone-ment with God, the Father, must be made known unto us at the right time. When we have risen to that state in which we not only command but stand in a position ready to receive commands, we become the knower, because we have found the sum total of all there is —our true relationship with God, the Father, Infinite Mind. Thus in God's holy union of 10

peace and joy we are conscious that we have risen, that we have been cleansed; and we cry out to the world as we advance, "I see only the divine within me and all of God's children."



MEDIUMSHIP EXPLAINED

What Is Mediumship?

by E. W. and M. H. Wallis

MEDIUMSHIP DEFINED

Dr. Dean Clarke, writing in the 'Banner of Light,' says: "The word mediumship, as understood and used by Spiritualists, technically speaking, means a susceptibility to the influence, and more or less control, of decarnated spirits. Physiologically, it means a peculiar nervous susceptibility to what may be termed the "psychic force," which spirits use to move the mind or body, or both, of their mortal instrument. Psychologically, it signifies a passive or negative state of mind and body which renders a person subject to the positive willpower of spirits who influence him or her.' The spirit control who employed the hand of 'M.A. (Oxon)' to write his thoughts said: 'The mediumistic peculiarity is one of spirit solely, and not of body, seeing that it occurs in all varieties of physical frames, in the male and in the female; in the magnetic and in the electric, in the stout and robust as well as in the puny and thin of body; in the old and in the young; in all conditions, and under all circumstances. This alone would lead you to see that if it is not a physical matter; and that conclusion is strengthened for you by the fact that the gift is perpetuated even after the death of the earth body. Those who on your earth have been mediums retain the gift and use it with us. They are the most frequent visitors to your world; they communicate

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most readily; and it is through them that spirits who have not the gift are enabled to communicate with your earth.'

Mrs. Emma Hardinge Britten claimed that: 'Whatever that force may be which constitutes the difference between a "medium" and a non-medium, it is certainly of a mental and magnetic character—that is, a combination of the subtle elements of mind and magnetism, and therefore of a psychological and not of a purely physical character. Whilst the Spiritualists of this generation have had no one to teach them either what spiritual gifts are, or how to use or how to abuse them, experience has shown that the conditions under which spiritual phenomena are produced through mediums are not only helped or hindered by their mental states, but also by the will, magnetism, and mental states of those who surround them.'

MEDIUMSHIP ON DIFFERENT PLANES

The same laws govern the relations between the sensitive and the spirit operator as between the hypnotist and his subject. Therefore mediumship is not necessarily spiritual, it may be of all kinds; there may be psychical relationship of a high grade and of a low one. There may be messages from beyond that prove the identity of spirits and give evidence of the continuity of life, of the survival of mind, and yet they may not minister to spiritual growth, nor awaken any exalted desire to be of service to God and man. There may be psychical sympathy and not spiritual fellowship; there are spirit intercourse and not spiritual communion, which should be the goal of all who seek for evidences of life beyond the valley of death.

It is no longer possible to regard mediumship as a supernatural endowment. It is, as regards the psychic susceptibility upon which it depends, the common property of the race, and is therefore as natural as are the 'gifts' of song or oratory or the ability to paint or construct. But as certain gifts and graces are more developed in some individuals than in others, in like manner the sensitiveness which is called mediumship is more highly developed (or is capable of such development) in certain peculiarly constituted persons who may be regarded as supernormally gifted, yet as naturally so as geniuses in other directions

A SERIES OF QUESTIONS AND ANSWERS Designed to Confer Light upon Many Interesting Spiritual Topics

A Catechism of Spiritual Philosophy

by W. J. Colville

PSYCHOLOGY

Q. What do you understand by Psychology?

A. Psychology is derived from two Greek words—psyche and logos—meaning respectively soul and word. Psychology therefore signifies a word concerning the soul.

Q. What other meaning has psyche?

A. It also stands in Greek for butterfly, which was the expressive emblem of the soul in times gone by, when all language was eminently pictorial, and therefore highly allegorical.

Q. What is properly meant by soul in our vernacular?

A. Soul is used to express many ideas and to cover many planes of consciousness, but when we use it in connection with psychology we give it the widest possible interpretation, employing it to cover the entire field of conscious human activity.

Q. Can we not speak of animal psychology?

A. We can in a lesser degree, because all living creatures manifest some degrees of emotion and intelligence, but as in human life all lower lives are included, we find nothing in animal consciousness that is not duplicated in ourselves, and it is with humankind that we must deal in the most intimate and essential manner.

Q. What is meant by comparative psychology?

A. The study of human life in comparison or contrast with other forms of life; also the study of different races of humanity, 14

considering their typical points and phases of agreement and difference.

Q. What is understood by experimental psychology?

A. Properly speaking, all investigation of the psychical side of human life, which includes sensation, feeling, imagination, memory, and will.

Q. Do you include clairvoyance and other distinctly psychic

faculties in a study of psychology?

A. Is it right thus to include them, but recently most treatises on psychology have left out all consideration of these interesting and important but often much contested human abilities.

Q. Where would you begin a study of psychology?

A. With the root-question: What can we know about ourselves?



FROM FIRE-MIST TO MAN

Evolution Spiritually Interpreted

by Andrew Jackson Davis

KINGDOMS BLEND THEIR LIVING FORCES

Each kingdom, the mineral and the vegetable, converged at a very distinct Era in the earth's physical and organic history, and by the commingling of their living forces merged into and unfolded the fish-kingdom. The fish-kingdom expanded for many centuries and then it also converged and unfolded the Saurian-kindgom, and thus by a constant succession of divergences and convergences on the part of each ascending kingdom, the whole animal creation arrived at a high state

of perfection, which state is represented in the anatomical,

physiological possessions of Man.

A full synopsis of Man's creation may be obtained by simply interrogating Nature; for she points up to the Eternal Mind who instituted laws that manifest themselves throughout her unfoldings, and bids us consider the principles of Association, Progression and Development. Because under the powerful and constant direction of these laws, we perceive the unbroken and perpetual tendency of all forms and substances toward perfection, unity and organization.

Great Central Mind Creates

Every created thing demonstrates that, from the Great Central Mind there originally proceeded innumerable elements and substances which formed throughout infinitude innumerable nuclei. These nuclei individually attract those elements and substances that have corresponding individual affinities: and these accumulate, and condense, and purify, and form suns, systems of suns, comets, planets, and satellites. And these planetary organizations form the central mass, and fertile womb of each orb which rolls in space.

And from such orbs rudimental particles ascend, and by undergoing a process analogous to that whereby the planets were made, these particles ultimate in and develop mineral combinations. Then again by the incessant action of body upon body, essence upon essence, substance upon substance, the mineral compositions by such prolifications not only generate vivifying fluids and mediums—such as electricity and magnetism etc.—but actually and constantly lose themselves in vegetable organizations. By a similar action and by a new and higher combination of appropriate particles, the vegetable loses itself in the animal organization, and in the development of Man.

Man Never Loses His Identity

Man never loses his identity in subordinate organizations neither is he their slave as they are his, nor is he designed to supply them with appropriate nourishment as they supply him. But minerals, vegetables and animals all lose their identity

in Man, for he is the grand concentrated production and union of them all.

Thus in the planet, in the mineral, in the vegetable, and especially in the higher forms of the animal, do we behold unmistakable manifestations of the laws of Association, Progression and Development—or of the universal and constitutional predisposition of all matter and vitality toward a Homocentrical unity and an immortal individualization.

This truth brings us to the contemplation of a conspicuous reality—the reality that every organization becomes more and more complete and perfect in its anatomical and physiological constructions, and in its position and influence from the mineral up to Man. Hence all forms which are inferior and subordinate to Man are but parts of him; and in order to fully understand why Man occupies the highest position, exerts the strongest influence, and is in every respect the most important and beautiful of all created things, we must consider the Use for which he was made.

The foundation of the present inquiry is now fully ascertained; for we have discovered that the Use of Nature is to individualize Man; and that the Use of the physical Man is to individualize the Spirit.

EXTRACTS FROM

The Spirits' Book

by Allan Kardec

Civilisation has its degrees like everything else. An incomplete civilisation is a state of transition which engenders special evils unknown to the primitive state; but it none the less constitutes a natural and necessary progress, which brings with it the remedy for the evils it occasions. In proportion as civilisation becomes perfected, it puts an end to the ills it has engen-

dered, and these ills disappear altogether with the advance of moral progress.

Of two nations which have reached the summit of the social scale, that one may be called the most advanced in which is found the smallest amount of selfishness, cupidity, and pride: in which the habits are more moral and intellectual than material; in which intelligence can develop itself most freely; in which there is the greatest amount of kindness, good faith, and reciprocal benevolence and generosity; in which the prejudices of caste and of birth are the least rooted, for those prejudices are incompatible with the true love of the neighbour; in which the laws sanction no privilege, and are the same for the lowest as for the highest; in which justice is administered with the least amount of partiality; in which the weak always finds suppow against the strong; in which human life, beliefs, and opinions are most respected; in which there is the smallest number of the poor and the unhappy; and, finally, in which every man who is willing to work is always sure of the necessaries of life.

Civilisation has created for man new wants, and these wants are relative to the social state he has made for himself. He has found it necessary to regulate by human laws the rights and duties appertaining to this state; but, influenced by his passions, he has often created rights and duties that are merely imaginary, that are contrary to natural law, and that every nation effaces from its code in proportion as it progresses. Natural law is immutable and the same for all; human law is variable and progressive; it alone could consecrate, in the infancy of human societies, the right of the strongest.

Ideas are only transformed in the long run, never suddenly. Erroneous ideas become weakened in the course of successive generations, and finish by disappearing, little by little, with those who professed them, and who are replaced by other individuals imbued with new ideas, as is the case in regard to political principles. Look at paganism; there is certainly no one, in our day, who professes the religious ideas of pagan times; and yet, for several centuries after the advent of Chris-

tianity, they left traces that could only be effaced by the complete renovation of the races who held them. It will be the same with Spiritism; it will make considerable progress, but there will ramain, during two or three generations, a leaven of incredulity that only time will be able to destroy. Nevertheless, its progress will be more rapid than that of Christianity, because it is Christianity itself that opens the road forit, and furnishes its basis and support. Christianity had to destroy; Spiritism has only to build up.



Declaration of Principles, NSAC

GOD SPEAKS TO MAN THROUGH MAN IN THE PAST, PRESENT AND FUTURE.

We thus affirm our belief in and acceptance of the truths which are contained in the Bible and assert that Prophecy and Mediumship are not unique nor of recent occurrence alone, but they are universal, everlasting and have been witnessed and observed in all ages of the world.

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ALL THE SPIRITUALISM OF THE

Christian Bible

BY Rev. E. W. Sprague

WAIT FOR HOLY GHOST

Acts I., 4, 5: Jesus told the apostles not to leave Jerusalem, but to wait until they "shall be baptized with the Holy Ghost (spirit power) not many days hence."

Verses 6, 7 and 8: The spirit of Jesus communicates with

the disciples again.

JESUS DEMATERIALIZED

Verse 9: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Continued on page 22



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CONTINUED FROM PAGE 20

TWO SPIRIT MEN APPEARED TO THEM

Verse 10: "And while they looked steadfastly toward heaven as he went up, two men stood by them in white apparel."

These were "men," and he who would try to distinguish between angels and spirits of men, though he has no scripture to sustain such claim, may take notice that these were spirit men dressed in white clothing.

Verse 11: These two spirits, "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like

manner as ye have seen him go into heaven."

These two "men in white apparel" who appeared and communicated when Jesus ascended were spirits of men.

DISCIPLES HOLD A SEANCE IN AN UPPER ROOM

Verse 13: "And when they were come in, they went up into an upper room, where bode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, the son of Alpheus, and Simon Zelotes, and Judas, the brother of James."

Verse 14: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren(Jesus' brothers).

This made good conditions for a seance. His family took part.

THIS WAS A LARGE SEANCE

Verse 15 Peter stood up and said there were about one hundred and twenty. The results of this seance was the choice of one to fill the place of the apostle Judas.

THE SPIRIT SPAKE THROUGH DAVID

Verse 16 says: "The Holy Ghost (spirit control) by the mouth of David spake before concerning Judas, which was guide to them that took Jesus."





Serenity Spiritualist Church

AMERICAN LEGION LOG CABIN San Francisco Blvd. San Anselmo

> DAILY MEDITATION PHONE 456-5979

Devotional Services SUNDAY - 10:00 A.M.

Spiritual Healing Spiritual Awareness Classes Spiritual Communication

RICHARD P. GOODWIN, President

Public Cordially Invited



ATTEND THE
CHURCH OF YOUR CHOICE



Forest Knolls, Ca 94933 SERENITY SPIRITUALIST ASSOCIATION NSAC

